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men and women who companied with him by a faith-transference, or a telepathy of spirit" (pp. 92 f.). "The principle of grace in church is what telepathy is in nature. . . . That principle is that, though in the ultimate fact a soul receives its life by a direct immediate communication from Christ in God, it receives life proximately by a communication of it from Christ through the human brotherhood. This transmission of life to each individual Christian is affected by an act and condition of *self-interchange at once of Church with individual, and of Christ with both*. It is a triune communion in which the three terms interpenetrate" (pp. 225).

Although Dr. Skrine's book is far from being thoroughgoing and scientific, it marks a distinctive effort on the part of a well-known Christian mystic to rationalize his faith and at the same time deepen his devotion. He explains the resurrection phenomena by means of spiritual telepathy, following Keim's hint given many years ago, of a "telegram from heaven." Such an hypothesis is surely better than unthinking credulity, on the one hand, and naturalistic skepticism, on the other. Furthermore, the author's spirituality, fervor, and loving kindness shine through his pages. The book would be better if it had not attempted to weave together high spiritual aspirations and hypotheses with a commonplace novelette.

T. P. BAILEY.

MENTAL ADJUSTMENTS. By Frederic Lyman Wells. New York: D. Appleton and Company. 1917. Pp. xiii + 331.

This attempt to adjust the "correspondence with environment" concept to recent developments in psychology must be forgiven many things, because, as the editor of the Conduct of Mind Series, Professor Jastrow, puts it, Dr. Wells "as a pioneer . . . blazes his trail." Indeed, the book is but a trail, often trailing off into tangled scrub. The last chapter, on Balancing Factors, is suggestive inasmuch as it hints at the necessity of constructing a science of character.

The present writer has knowledge of a case which verifies the Author's guess on page 103: "It might seem far-fetched, but it would be only using a symbol perfectly current in normal speech, to dream of a person eating bits of cloth, who in waking life

shows great talkativeness. In dream symbolisms, as in others, 'reasonableness' of the associative connection is quite superfluous."

T. P. B.

AN INTRODUCTION TO THE OLD TESTAMENT. Chronologically arranged. By Harlan Creelman. With a foreword by Frank Knight Sanders. New York: The Macmillan Company.

In distinction from other books on the Old Testament, this book "discusses and classifies the Old Testament Literature from the standpoint of history and chronology," and aims to serve as a guide to the history and literature of the Old Testament, chronologically arranged. Through such an arrangement the reader is enabled to get an intelligent understanding of the growth of ethical and religious ideas in the Old Testament, and also to appreciate the historical setting of each book. Professor Creelman's volume is intended to serve as a text-book for classes in Biblical Literature and History in colleges, universities, and theological seminaries; as a *vade mecum* for busy ministers; and as a guide for thoughtful readers in the home, who desire to avail themselves of the results of the most recent scholarly research. As Professor Sanders says in his brief foreword, "This volume makes a place for itself by its arrangement alone. . . . The arrangement of the Old Testament by periods and the critically unified consideration of each group of varied Biblical writings which chronologically belong together will greatly aid in the clear and final grasp of the essential values of those writings. No one can fully appreciate Old Testament prophecy or wisdom or law or even poetry without the cultivation and the application of the historic sense."

This introduction brings together in compact form a wealth of detail regarding each book of the Old Testament, and presents without prejudice or dogmatism the results of modern criticism. Such a thoroughgoing, painstaking study as this of Professor Creelman's is evidence that in the field of Old Testament criticism, where for so long a time the Germans have held undisputed sway, American scholars, through their superior breadth of vision and liberality of thought, are destined to assume the leadership. But after all, the book is for the specialist and the teacher rather than for the general reader.